

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, JUNE 22, 1916

NEW SERIES, VOL. XVIII, NO. 25

Teaching makes men know the truth; preaching leads them to believe and obey it.

Some of us do not confer with flesh and blood because we are afraid that no flesh and blood would agree with us.

The Baptist churches in New Jersey in the past year averaged more than twenty-one baptisms in each. This indicates a good healthy condition.

Rev. W. Y. Quisenberry supplied for Pastor Wall at Clinton the second Sunday, and reports \$157 raised there on the foreign mission debt. He is confident it will go to \$200.

Captain and Mrs. W. T. Ratliff, of Raymond, recently celebrated the sixtieth anniversary of their marriage. All of their friends will join in wishing them many happy returns of the day.

Our sympathy goes out to Dr. J. M. Frost and family in the loss of his son, for whom every effort proved unavailing. He died in Asheville, N. C., after a lingering illness. Dr. and Mrs. Frost being in feeble health, were unable to attend the funeral.

Brother Joe Canzoneri, of Clinton, who has led the singing in several meetings this summer and has other engagements, is available for two or three other weeks. He is a ministerial student in Mississippi College, a convert from Romanism and knows the Lord in a genuine experience of grace.

The Baptist Commonwealth, of Philadelphia, says that in that city the saloon business has so decreased that in a number of cases where licenses were granted, the applicants have not called for them. They say that owing to decrease of business they cannot afford to pay the price. This includes seven saloons, ten wholesale places and two breweries.

A farmer had a city lad work for him. The lad was called one winter morning before dawn and told to harness the mule. The sleepy lad did not light a lantern, and in the dark he didn't notice that one of the cows was in the stable with the mule. The farmer, impatient at delay, shouted, "Billy! Billy! What are you doing?" "I can't get the collar over the mule's head," called back the boy; "his ears are frozen."—Collier's Weekly.

Rev. W. B. Crumpton, mission secretary emeritus of Alabama, gives notice that he will introduce a resolution in the next meeting of the Alabama Baptist Convention, expressing the sense of that body that the Southern Baptist Convention should be divided into two conventions—Southeastern and Southwestern. The reasons assigned are that there are differences as to policy, too much wrangling, that twice as much work will be done and that the break is bound to come. The further reason is given that it is difficult to find an auditorium sufficiently large or a president who can manage the convention. The reasons given, as it seems to us, do not obtain, except that we are not sure but more would be done by two conventions than by one. However, we do not anticipate that any such division will be made. Differences among us are not matters of geography. That theory was certainly exploded by the last two conventions.

We are often guilty of quoting frequently favorite passages of Scripture and even preaching on them without getting out of them their full meaning. Indeed we are in need of going back over them again and again with no danger of exhausting them. One such passage is the saying of our Lord, "And I, if I be lifted up out of the earth, will draw all men unto myself." This reading is found in the margin of the American Revision and exactly expresses the meaning of the original. The words are sometimes quoted as if they referred to our lifting up Jesus, exalting Him in our preaching and our lives. But they have no such implication. They are more commonly spoken of as if they had exclusive reference to the crucifixion. They do indeed include the crucifixion as is shown by the next verse, "This, he said, signifying by what manner of death He should die." But the preposition is out of, out of the earth, and can only be understood in the completed experience of His resurrection. This idea is borne out in the words that precede this verse. He is talking about His being glorified: "The hour is come for the Son of Man to be glorified." What this means He illustrated by the figure of the grain of wheat being planted in the ground, dying and finding its life and fruitfulness in its own resurrection. Jesus' dying is for others, but His death cannot find its fruition except by the resurrection. The dying is an experience which He shrinks from with great dread, but the resurrection is His glorification and is the consummation of His work. In this He is lifted up out of the earth. The life of the flesh is no more and the life of the spirit is perfected. "He is justified in the spirit." He was born of the seed of David according to the flesh, but declared to be the Son of God, according to the spirit of holiness, by the resurrection from the dead. The cross has no power apart from His resurrection. The gospel includes the resurrection of Christ. Its drawing power must embrace His triumph over death. A definition of the gospel is not complete without the resurrection of Jesus. Paul says to the Corinthians, "I make known unto you the gospel which I preached unto you \* \* \* by which also ye are saved; that Christ died for our sins according to the Scripture, and that He was buried, and that He hath been raised on the third day." The gospel according to Paul included the resurrection and would not have been effective without that. Our preaching today would be more effective if we included it and remember that the lifting up of Christ out of the earth embraces His resurrection.

A writer in a popular magazine recently had an article in which he recited the experience of reading carefully 800 sermons and classifying them. One criticism made was that of the 800 there were only twenty-six in which the preacher kept to the business of interpreting and applying the text he had chosen. This is indeed a serious indictment of present-day preaching. What is a sermon for if it is not to make people see and hear the word of God; and how can there be any assurance that he is preaching the word if he is not unfolding to men's understanding the truth that is wrapped up in a given passage of Scripture? Brethren, let's try to do better and stick to the text, discarding the "mother hubbard" method of covering everything and touching nothing.

Brother C. T. Tew, of Greenville, is assisting Pastor Bryan Simmons in a meeting this week at Morton.

Pastor J. H. Fuller at Flora, who has done good service in evangelistic meetings, may be secured for work of this kind for part of the summer.

Pastor N. R. Stone resigns at Kingston church at Laurel, effective July first. He will hold meetings until September first and then go to the Seminary at Fort Worth. Laurel will be his home for the summer.

Rev. C. M. O'Neal spent a day or two with the brethren in the meeting at Pelahatchie. He has returned from the Seminary at Louisville and is available for evangelistic or pastoral work. Address him at Flora.

This is the time to make and pay subscriptions to the Baptist Hospital in Jackson. Unless this is done it will greatly embarrass the trustees who have to satisfy notes at the bank, falling due July first. There is thus a double obligation on every one who has subscribed.

Johnny was dividing an apple with his sister. He gave her the smaller piece, naturally. Mother watched the process, and then said, sorrowfully, "Johnny, if I were dividing that apple, I'd keep the small piece and give you the larger one." "Well, what's the matter," answered Johnny, "ain't I got it?"

A Laurel friend writes, "Brother N. R. Stone has finished his temporary supply at Laurel, and will leave in the near future for the Southwestern Theological Seminary to put on the finishing touches in evangelism. As Brother Stone is one of our best preachers, with an able companion, we trust that the Lord, through the people of Texas, will keep him busy while there."

The New York Tribune, which recently took The Baptist Record to task for publishing medical advertisements, has now decided to refuse liquor advertising. Rather slow coming, but we are glad to see this fellow getting good. We hope he will continue to improve till tobacco ads are removed and all details of murder trials and social slime is removed from its columns.

The Executive Board of Kentucky Baptists, at a recent meeting, relieved Secretary Powell at his request of part of his work and will get another man to look after the enrollment budget and treasurer's work. Dr. Powell will look after the church building and field forces of the board. The members had come to the conclusion that the work was too much for any one man. The putting of all interests under one board brings up new problems to be worked out. Here is the wisdom of the saints—perhaps the patience also.

The Republicans found a good deal to criticize in President Wilson at Chicago when making up their platform, but then they showed that they didn't mean any harm by it, by selecting a candidate as much like him in temperament as they could find. We shall all see a clean race so far as the candidates are concerned. The next president will be one that grew up in a preacher's home. This has happened several times before. Preachers, be careful about how you rear your boys; they are likely to become presidential timber, or what is better, may become preachers themselves.

## THE FIELD GLASS

### THE HOLY SPIRIT IN SOUTHERN BAPTIST FOREIGN MISSIONS.

J. J. Love, Cor. Sec'y.

The above caption is written with a realization that it contains words and suggests a theme which call for reverence and which warn me not to use flippant speech or indulge in self-confident familiarity with holy things. And yet I speak with deep conviction when I say that the Holy Spirit is manifestly at work in the realm of Southern Baptist foreign missions at this time. It was in the missionary life and movement of the early churches that the acts of the Spirit were manifest. Why should it be thought a thing incredible that He should now show forth His presence and power in the missionary life of the church? This is still the dispensation of the Spirit and missions is His chief enterprise.

I would solemnly invite the attention of my brethren and sisters to some of the evidences of His gracious and potent presence in this enterprise which we are called to support, and ask them to inquire into what the fact signifies for us.

1. His presence is evident in the work of grace which attends the labors and message of the missionaries. Assurances, tidings and evidences of this come from every mission field—from the South American republics, from Japan, China and other lands. An unwonted inquisitiveness, teachableness and receptivity characterize the pagan and pagan peoples, and the Word of God is not sound. Baptist missionaries have more concern for the conversion of the benighted objects of their missionary efforts than they have for numbers and large reports to their board; hence they are not baptized who would be. Nevertheless, our little evangelizing squad on the foreign field baptized last year 6,473, or an average of 53 to each ordained missionary sent forth by Southern Baptists. When we consider how unequally reinforced these missionaries are by Christian influences, institutions, workers and organizations compared with the condition of pastors at home, we must conclude that the Spirit of God is at work in the lands where the missionaries labor.

2. The missionaries who face to face with the facts are witnessing these manifestations of the Spirit's activities are saying to the denomination in innumerable appeals, and yet in concert and common conviction, that it is evidently the will of God that we shall go forward, and that marvelous victories await us if we do. These men and women who have surrendered all and gone forth, declare that there are many infallible tokens that the times are ripe, and the Spirit signifies Christian opportunity and duty. This is evidence which it were irreverence to gain-say.

3. The extraordinary number of strong, well-trained and capable young men and women,—preachers, teachers and nurses, who are stepping forth out of our ranks at home, and saying, God has put it into their hearts to go to China, Brazil, Africa and preach, teach and heal the people for Christ, gives strong evidence that the Holy Spirit is in this enterprise which Southern Baptists have on their hands. We never saw it this way before, and no other mission board is facing such conditions today. That a veritable army of picked young men and women who in a time of such worldliness and prevalent youthful dissipation, thus consecrate themselves to God, to duty, to poverty and self-denial is a spiritual phenomena which should claim the attention of a Christian denomination. I make a

general estimate that just about the number of well-schooled young men and women are declaring that they feel constrained to offer themselves for foreign mission work as the necessities of the expanding work are urgently calling for. There would seem to be a consistent relationship between the proffered supply and the urgent demand, and that this is determined by a higher wisdom than that which is possessed by missionaries or mission boards. Surely the Spirit of God who knows the need is prompting the supply.

4. The concert of mind which is now manifesting itself among Southern Baptists with regard to the finances of the Foreign Mission Board is another evidence that the Holy Spirit is in Southern Baptist foreign missions. This proof began to accumulate on Thursday night at the convention at Asheville. The oldest attendant upon the convention never saw as many thousands sit, or as many hundreds stand, for so many hours through what in cold blood would be called a money session of the convention, as sat and stood from 8 o'clock to midnight in the Tabernacle that night. Then, too, there was spontaneity and an unscheduled quality about that collection which was rare, if not absolutely exceptional. The four missionaries who spoke in the opening period of the session, spoke well, but their messages were brief and sought no collection. This writer doubts that Dr. Truett or himself ever spoke so entirely extemporaneously for any length of time to the convention before, and neither of us would be willing to attribute what followed to any merit in what was said. Nor have we yet had any intimation that the dear brethren who started that collection had planned to do it. The impulse was given them and they acted, and others were found in the same spirit, and so the movement grew. A holy delirium of liberality and joyful sacrificial giving was upon the brethren. At the W. M. U. meeting the next morning the first gift was made by a sister who was not in the convention the night before, but who, finding herself under the same holy influence which her brothers had felt, could not sleep and in her room at the hotel prayed all night, she told her sisters. The spiritual abandon and holy joy of the convention on Thursday night was surpassed in the woman's meeting. The memory of that hour will abide a hallowed treasure for those who witnessed and experienced it. Those who were present do not doubt that the Spirit of God was in that place.

5. But the Holy Spirit is still stirring up the same impulses among others. There was something too real about the experience of those two memorable occasions to be classed with transitory moods. There was in them a living spirit which continues to operate among those who were there, and is becoming conscious to many who were not in either meeting, or even at the convention at all. The continuous and expanding work of the Spirit is becoming evident in many churches. Under His inspiring, holy presence, brethren and sisters over the South are still giving money. In many years of secretarial life and much experience with denominational finances, I have never seen such reports of joyful and spiritual giving as are now coming to the mission rooms. Men and women are actually finding fresh reality in religion and new sources of Christian joy and experience in paying a debt on a mission board! Such expressions as the following are sprinkled through the mail which comes to my desk in these days:

A Virginia pastor tells of raising his excellent offering in about ten minutes, and says, "I be-

lieve the Spirit of the Lord is moving in the matter and a great victory is in sight."

A North Carolina pastor, who reports a splendid and joyful collection in which a diamond ring was given, says, "Somebody has been praying for this thing. I believe God is moving on the people in answer to prayer."

A Virginia pastor says, "We took our offering in our church Sunday for the debt on the Foreign Mission Board. There was more interest manifested in foreign missions than I have ever known before in our church."

A North Carolina pastor, who got more than he asked his people to give, says, "It was the most cheerfully given money I have ever raised. Praise be to God."

A state secretary says, "The movement to raise the debt was born of prayer, and is manifestly led of the Spirit of God."

Experienced Christians and denominational leaders are discerning in these things the guiding hand of the Spirit. It is an hour for Christian reflection. Shall any of us miss the meaning of these things? Shall those who recognize the signs of the hour lead others into the holy experiences which many have found, and so include the lives of all our people in these benedictions of grace and cause the fruits of their new experience and consecration to minister to the cause of missions? It is borne upon this writer that in these times of refreshing from the presence of the Lord there may be found a healing for many ills of the denomination and a great strengthening for the life of our churches upon which the missionary enterprise must permanently rest. But whether he is right in this or not, he is certain that the corroborative evidence of the Holy Spirit's agency in the work abroad, in the convictions and appeals of the missionaries, in the self-surrender of volunteers, in the impulse to pay the debt on the board, and in the deep joy many are finding in the act of giving, is a fact of commanding significance. The Holy Spirit is the chief agent in the missionary enterprise. In moving upon the hearts of Southern Baptists to lift the debt on the Foreign Mission Board, He would, it would seem, remove the greatest weight and barrier now hindering the progress of this work as conducted by our denomination. Will not the pastors and leaders of our people seek to bring within the pale of the Holy Spirit's operations all our people, and thus secure to the cause of missions which He directs the combined and renewed strength of all?

#### Baptist Foreign Mission Sufficiency.

We have—

Sufficient Authority  
Sufficient Gospel.

We lack—

Sufficient Men  
Sufficient Money.

We need—

Sufficient Spiritual Passion  
Sufficient Spiritual Power.

The South Mississippi enlistment missionary, Rev. T. J. Moore, closed a good meeting and every-member canvass in Natchez First Baptist church. The work was begun with a men's banquet served by the ladies of the church. On two Sundays and at 7:45 each evening through the week days intervening, Brother Moore preached to good-sized congregations while he spent the days seeing the people in their homes or places of business. Among the things accomplished were two accessions to the church for baptism, a \$200 debt canceled and an ample amount of good subscriptions to be paid weekly through the duplex envelope system to run the church and make a good showing for missions. He says Pastor Tinnin is well entrenched in the tone and esteem of his people and is doing a fine work. Before long the church hopes to change location and build a new house.

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Missions are the unselfishnesses of the church.

Selfishness is a living death with no remedy but the new birth.

Miss Lackey says wherever there is an optimistic pastor the women write optimistic letters.

It is not what one does but what one honestly tries to do that makes a soul strong and fit for a nobler career.

Programs for the Blue Mountain Encampment are out. It begins the second day of July and holds through the 9th. They have a splendid array of talent. Dr. P. E. Burroughs, Dr. F. C. McConnell, Dr. J. I. Ayers and Rev. J. Frank Ray are the out-of-State talent. Dr. McConnell will deliver eight sermons or addresses. This series will be great. Room, board and baths in college dormitories, one dollar per day. There is no more delightful place than Blue Mountain. Every church ought to send its pastor and pay his way. Every B. Y. P. U. and Sunday School in the State ought to be represented. Let's make this a great meeting.

The encampment at Hattiesburg opens the 23rd and extends to the 30th. They have prepared a splendid program. Dr. K. B. Tupper, Dr. H. A. Porter, Dr. E. M. Poteat and Mr. H. Beauchamp, besides State talent. These two encampments ought to mean a great deal for the work in Mississippi. There will be special study classes, special attention given to the woman's work and our State mission work will have a place on the program. Let every pastor get busy and see what can be done towards securing a large attendance. There is little use to bring these talented men to Mississippi unless we are going to carry the Mississippians out to hear them.

### Foreign Mission Debt.

The campaign for the raising of the \$180,000 debt moves on. Dr. Loves' letters are very hopeful. All the states have taken up their part of the burden and it seems now as if the whole \$180,000 will be raised, that is, unless some of the states fall down.

There are two or three things about this debt which we ought to keep in mind. **First of all it has been incurred in carrying along the regular work of the denomination.** There has been no extravagance nor extraordinary expense to pile up this debt. In obedience to the commands of the convention, representing the Baptist churches of the South, the Foreign Mission Board has each year gone forward in its work but the churches have for the past few years been falling gradually behind in their collections. This has necessitated a debt. It is not the fault of the Foreign Mission Board; it is the fault of the churches which have failed to advance their contributions proportionate with the advance which they have instructed the Foreign Mission Board to make. Since the Foreign Mission Board has in obedience to the commands of the churches through its representatives at the Southern Baptist Convention gone forward in its work, and in thus obeying the requests of the churches has incurred this debt, it is in reality a debt of the churches of the Southland and not a debt on the Foreign Mission Board. Mississippi has her share for she has failed for several years to make her apportionment. We should now redeem ourselves by paying our part of the debt.

In the second place this debt has got to be

paid. Money has been borrowed on the credit of the denomination and must be paid back. We cannot think for one moment of repudiating our obligations. We could not for one moment think of sending men and women to the foreign field ten thousand miles away from all that was near and dear to them and then fail to support them. In meeting this obligation to the missionaries the money had to be borrowed which we now owe and must be paid back. There is no way in the world of getting around it. **The debt must be paid.**

In the next place, I would call your attention to the fact that the sooner we pay it the better. The interest on this \$180,000 at five per cent is \$9,000. This is enough to send out nine missionaries. Now, if the Baptists of the South were unable to pay this debt it would be different, but since they are able it is a shame to think about spending \$9,000 of the money given by the churches of the Southland for foreign missions for interest when in one day we could rise up in our might and pay off the indebtedness. It is expedient that this debt be paid, not only on account of the amount of interest saved but because it is a millstone weighting down our foreign mission work and preventing further progress.

As to Mississippi's part of this undertaking, **not one man or woman in the State will question the statement that Mississippi ought to do her share.** That has been fixed both by our State Convention Board and by the Foreign Mission Board and by the messengers to the Southern Baptist Convention in conference at Asheville at \$5,000. This is not a big thing for us to do by the first of August. If every church in the State would take a collection between now and the first of August, the total would amount to considerable more than what we are asked for. I am sure that there is not one of us who would want to cut the amount down or scale it. The First Baptist church of Richmond, Va., has undertaken \$10,000 of this debt. If Geo. McDaniel, the pastor of that church, is willing to say to the Foreign Mission Board, "Draw on us for \$10,000 the moment the debt is in sight," it seems to me that the fifteen hundred churches and eight hundred pastors in Mississippi ought to be willing to say, "We will send in \$5,000 in order to wipe out this \$180,000 debt." Surely, McDaniel has not more wealth, more religion and more enthusiasm in his church in Richmond than all the Baptists of Mississippi, combined, have. If he has not, then surely his obligation is not twice as large as ours, yet we are asked for only \$5,000, and he proposes to give \$10,000.

**There is just one condition on which we can succeed, and just one condition on which we will fail. Our success or our failure in raising this \$5,000 is going to be determined by the attitude the pastors take toward raising this debt.** If they think they have done all they can do and, therefore, fail to put it before their churches, then Mississippi will fail. If on the other hand they think they probably might do a little more than they have done and will lay the matter on the hearts of their people and give them a chance to respond, then the debt will be raised. One pastor writes me that he presented the question to his people Sunday morning and a collection broke out almost over his protest. He sends the results of that collection in a check for the debt. If he had not presented the needs of foreign missions his people would not have given anything.

Another pastor said, "If the pastors don't believe that the people are willing to wipe out that debt on the Foreign Mission Board, or if they doubt that the Spirit of God is behind this move-

ment, let them give the people a chance. Tell them about it, tell them that it is not a mark of weakness, but of strength; tell them that it came about because of growth; because of God's blessing on the work in foreign lands; tell them of the ripening harvest waiting to be gathered, and the pitiful call for helpers which are coming over the seas; tell them and then watch them give. We tried it yesterday. And they gave joyfully and hilariously; and never even in a revival have we seen the people so happy over anything as they were over that collection."

**Brethren, it is up to you. As God's leaders in this hour of foreign mission need, the Lord Jesus is looking to you to lead His people into the path of big things. All money should be in the office before the first.**

### FOREIGN MISSION BOARD APPEALS.

The Foreign Mission Board in annual session, local and state members in attendance, calls the earnest attention of the Baptist brotherhood of the South to the urgent need of responding fully to the action of the Southern Baptist Convention at its meeting at Asheville in May, that the indebtedness of \$180,000 on the Foreign Mission Board be raised within sixty days from that date.

This is the opportune time for the removal of this embarrassing hindrance to our work.

The leadership of the Holy Spirit in this matter was clearly manifested on foreign mission night at the convention and in the woman's meeting the next day, and is continuously manifest in the vigorous, joyful way in which our people generally have rallied to this task since the meeting of the convention.

It is our deep conviction that complete success is entirely practicable and easy if our people will come forward with hearty unanimity and help.

Wherever this matter has been presented to our churches they have responded cheerfully and liberally. Many of them have testified that the making of the offering was a decided and distinct means of grace.

The board is profoundly impressed with the imperative necessity of raising every dollar of this money in order that Southern Baptists may be able to conserve the interests of the large work already established and projected on foreign field, and carry it forward with increasing success. Every dollar of this money should be in the hands of the state secretaries not later than July 21st.

The hour of our opportunity has struck. We implore our people everywhere to press on to certain and speedy victory.

By order of the Foreign Mission Board.

B. C. HENING,  
J. W. PORTER,  
J. J. WICKER.

June 15, 1916.

The chapter in which next Sunday's Sunday School lesson is found tells of two household baptisms. Many a Baptist preacher of today can tell a similar story. Indeed, there are few communities or churches in which there are not entire families included in the membership. It is a matter of great joy when a whole household comes into the kingdom and it is natural that it should excite interest and be specially mentioned in the Bible. Beside those of Lydia and the jailer, Paul speaks in one of his letters of the household of Stevanus. He adds, however, that they all "ministered," which clearly shows that they were of responsible age. Of the jailer's household it is said Paul preached to them all, that they all believed, all rejoiced and were all baptized. This would satisfy any Baptist church or preacher.

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**EDITORIAL.**

**OUR DEBT.**

It is touching to see with what unanimity and earnest brotherly spirit the forces of the convention are taking hold of the debt on our foreign mission work. It is indeed a unifying task and will accent the spirit of brotherhood among Southern Baptists. There may be differences among us as to the best way or time to raise the money, but the only way for us to work together is to accept the verdict of the majority and put ourselves heartily into the task. The man who cannot have his way as to methods can show a more excellent way by lovingly and heartily joining with his brethren in a worthy kingdom task.

In the time between conventions in our State certain unfinished or unexpected work must be looked after by the executive committee of the Convention board. At their meeting in June they came to the conclusion that Mississippi Baptists ought to join their brethren in the other states in wiping out the foreign mission debt of \$180,000. The part assigned to Mississippi, we confess, was so small that it did not awaken any feelings of pride in our breasts, a total of \$7,000, including \$2,000 by the women. But we need not feel obliged to stop with the \$7,000 for there is plenty of room for our ambition in making up the total. Remember the work must be done in the next thirty days. Surely there is no room to complain in the amount asked, but there is no time to be lost in raising it.

The management of the campaign was put into the hands of Secretary Lawrence, and he is addressing himself to it with his usual diligence. He can only make his appeal to the churches and pastors and the final word is with them. You may not feel that the amount you or your church can give would greatly affect the result, but suppose everybody said that, then nothing is done. Suppose on the other hand everybody makes the effort and sends something, then the work is done. Six dollars from each church in Mississippi will make the amount asked. Some can do much better. Many will, but, alas, some will do much less. The joy of the harvest can only be for those who have labored. The rejoicing in the wiping out the debt and starting a clean slate can only be for those who have helped to do it. This is going to be the greatest year for giving to missions our people have ever known and will doubtless witness the largest results in work accomplished on the various mission fields. A man is bound to feel mighty mean who has no part in it. Let us all make it a happy year for ourselves, for the boards, for the missionaries, for the churches in the distant lands, and for those in the presence of the angels in heaven.

**CHANGES IN THE BOARDS.**

In the issue of The Baptist Courier of last week, Editor Cody expresses disappointment at part of an editorial in The Baptist Record of previous date. His reference is made in a most courteous and brotherly way, of course, as is characteristic of him. We were not surprised that the quotation from The Record was not easily understood by some, though we supposed that Brother Cody was sufficiently familiar with all the past and present of our boards' work to render explanation and amplification unnecessary. The quotation from The Record was this:

"The continuance of a board for an indefinite time in the same place is likely to produce conditions that do not make for the highest efficiency in the work. Personal considerations and local environment sometimes enter too largely in determining policies or may stand in the way of the wisest vision or the wisest and freest action. We need not be more specific, but that brethren have been at times influenced by personalities or the lack of them, is not unknown in Zion." This was, of course, only a part of one reason given for the combining of our Foreign and Home Mission Boards.

In discussing this whole question, the brethren have been under constraint and it has been difficult to use great plainness of speech. They have desired to be courteous and considerate of every man's feelings, and they have desired to say nothing that would for a moment impede the progress of the work. At the same time they have desired to be true to the Lord and the permanent and highest advancement of the mission work. It has at some times been difficult to be parliamentary and at the same time say what needed to be said. If men have spoken plainly in the convention they have been decried as ill-mannered; if they have spoken in polite phrase they have been thought to be guilty of inuendo, of intimating that something was wrong and arousing suspicion and destroying confidence. If they have called names it has been a breach of brotherly courtesy and parliamentary law. If they have spoken merely of conditions then some brother safely behind the breastworks of the rules of decorum will call for names of offending parties, and say it is wrong to intimate that things are not what they ought to be and not specify the charges or call the names of offenders, or they are told to take the facts before the boards themselves. But it may be replied that one sometimes has to use the megaphone of the convention to make a board member or employee hear.

Nothing said here must be construed as a reflection on the men who unselfishly give their time and thought to the work of the boards nor to indicate lack of sympathy with them or the work. They will average up with men anywhere. What was said that long continuance in one place tends to produce fixedness if not petre- faction and mistakes, which are inevitable, become difficult to correct because of the personal element. Just as a long pastorate while eminently desirable in many ways, may produce conditions which only an entire change can correct or overcome. Here are some instances that may be cited: Last year at Houston, the Foreign Board came with three secretaries and no head to the work, and as some believed, too many arms. It was difficult for the board to make distinctions among the brethren, because of long association and personalities. The convention had to cut the knot. And then when all didn't follow that was expected, the convention had to take hold again this year and reduce the number of men in the office and on the field. Sometimes boards are a little hard of hearing. Now this is largely because they mostly live close together and can't afford to offend anybody. Again at Houston the convention took the bit in its teeth and nominated a man as president of the Foreign Board whom they believed would be a leader with conviction and courage. But he felt that he could not afford to supplant an honored brother and refused to serve. This is

a mild case of what we mean by "personal reasons." They live too close together not to pull together. A brother who is a member of the Foreign Mission Board told us that a year ago certain changes would have been made in the office force of the board but for the "personal reasons." They are tied up by consideration of one another.

Sometimes the "personal reasons" operates exactly in the opposite direction. For example, some changes would have been made in other places on personal grounds if the convention had not, as it had a right to do, taken the matter in hand and elected all the corresponding secretaries. Now this is some plainness of speech which it is painful to use, but "ye have compelled me" by asking questions. The work of the nominating committee this year at Asheville was decidedly embarrassing and a man didn't have to be a member to know about it. All this was for "personal reasons."

A brother who is familiar with the work and personnel of the Foreign Board, though not a member of it, recently lamented to us the fixedness of some things there. The missionaries themselves have sometimes mildly intimated the same thing. Now these things are said with pain and with love to those who have done nobly and are doing nobly, but we were called out publicly. We believe that the boards can and should be so constituted as that they shall be more flexible, responsive to the will of the denomination, and so that changes can be effected without embarrassments for personal reasons. This was only one of the reasons given for the consolidation of the boards, but it is one. The board ought not to be composed principally of men in any one locality, but representative. And in this way its membership could be subject to change whenever necessary without embarrassment. We do not advocate frequent or violent changes, but we do advocate a condition when changes can be made without having to drag people two or three times over the fire. It is not intended here to question the fact that the boards in Richmond and Atlanta have done as well or even better than would have been done anywhere else, but to suggest that a different method of organization might make possible more sympathetic support and co-operation. We are for the boards first, last and all the time, but we believe the boards and the people can be gotten closer together, and that they are going to be.

**TRY THESE ON YOUR CONGREGATION.**

All Scripture is inspired of God and is profitable for divers purposes. But not all Scripture is profitable for the same purpose. It is very doubtful if all of it were intended to be used as texts for sermons. Certainly it is not all equally profitable for that purpose. Some Scriptures may be profitable for private use and others may be good as sermon material. Some texts may be good for special and exceptional cases, while there are other passages that every preacher ought to use and no congregation can get along without. There are certain experiences and necessities that belong to the whole human race, and correspondingly there are certain truths and texts of the Bible which are made to fit these conditions and nobody can do without. The common experience of all men is sin and the common need is salvation through Christ. Now a man who is fairly familiar with the Bible will be able to find the Scriptures to fit.

To spend time preaching some texts and truths when there are better ones to preach is a fatal sin. There are many truths that increase our knowledge of the Bible and have a beneficial cultural effect, but there are other truths which if we fail to preach, the people will continue in sin and end in hell. Nor are people always judges of what is good for them. That they like a sermon or a preacher is not proof that it has done them good. Or it may have afforded them pleasure or momentary profit at the loss of their eternal gain, by failing to put

them in saving touch with God. Why play around on the edge of the gospel when there are so many Scriptures which strike straight to the heart of it. Two things are absolutely essential in preaching: to produce the conviction of sin and to proclaim Jesus as the Savior from sin. Let us not hunt around for some unusual texts that we may discover new or unused methods, but let us go deep into the heart of the old texts for they have never been exhausted and their truths are as necessary and satisfying as ever they were.

Try at least some of these on your congregation: The wages of sin is death; Except ye repent ye shall all likewise perish; Ye must be born again; Without the shedding of blood there is no remission; The blood of Jesus His Son cleanseth from all sin; Cursed is every one who continueth not in all things that are written in the book of the law to do them; He shall convict the world of sin \* \* \* because they believe not on me; Repent ye for the kingdom of God is at hand; The Son of Man came to seek and to save the lost; If every transgression and disobedience received its just recompense of reward, how shall we escape if we neglect so great salvation; The wicked shall be turned into hell with all the nations that forget God; The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness. There are many more of the same kind.

Again, try some of these and don't be afraid that the people are too familiar with them: God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life; Him who knew no sin He made to be sin on our behalf that we might become the righteousness of God in Him; As many as received Him to them gave He the right to become the sons of God, even to them that believe on His name; Through this Man is proclaimed unto you remission of sins, and by Him every one that believeth is justified from all things; This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief; There is no distinction for the same Lord is Lord of all and is rich unto all that call upon Him, for whosoever calleth upon the name of the Lord shall be saved; Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; Repent ye therefore and turn again that your sins may be blotted out; And in none other is there salvation, for neither is there any other name under heaven, that is given among men, wherein we must be saved.

There are many more where these came from. The time is too short to preach about everything in the Bible. Let us remember that the testimony of Jesus is the spirit of prophecy and let our preaching be witnessing to Him. Don't be afraid you won't have enough to say. The congregation will excuse you if the sermon is short, but the Lord will not excuse you if you do not speak a good word for Jesus. The context in each case will furnish plenty of material for explanation, amplification, illustration, and will help to make the truth plain and drive it home.

The Convention Board tent was sent from Pelahatchie to Pickens Thursday, where J. P. Harrington and Singer Jos. Canzoneri are aiding Pastor Motley in a meeting.

Pastor Z. T. Sullivan is rejoicing in the constant growth of his church at Cheneyville, La. He recently baptized two Catholics, and will spend the month of July with W. A. Freeman in revival meetings.

A great meeting is reported at Forty-first avenue church, Meridian, where Evangelist P'Poole has been aiding Pastor J. L. Low. The Meridian churches have been singularly blessed this year, some of the greatest meetings in their history and some of the churches enlarging their houses or putting up new buildings.

### THINGS HONORABLE.

Paul, in carrying on his financial campaign, said that he took thought for things honorable not only in the sight of the Lord, but also in the sight of men. He did this so as to make it impossible for any man to blame him or his helpers in the matter of the offering which he was soliciting, handling and distributing. He was particularly careful in the men whom he selected, taking Titus who was in thorough sympathy with the mission, for "God had put the same earnest care into his heart;" and another brother in whom all had confidence, "whose praise in the gospel was spread through all the churches," and a brother whom he "had many times proved." These men all had Paul's own strong endorsement. And then the method of conducting business was open.

It is a rare thing indeed that church treasurers or treasurers of any denominational institutions are ever charged or even suspected of misuse or misappropriation of funds. It is indeed quite common in political matters, and not unknown in state institutions. But we can be truly grateful that those who handle the Lord's money are singularly free from such a charge. We ought to exercise scrupulous care not only to be assured of God's approval in our purpose to keep things straight, but to make such a showing in our methods as to satisfy the most exacting demands of men. Paul says, "Avoiding this that any man should blame us," however captious or critical, however scrupulous and careful his methods and standards may be.

In conformity with this principle laid down in the Bible, the churches ought always to have for treasurer one who will command the confidence and support of everybody. This treasurer ought to have an account with every member of the church, and with every one to whom money is paid out, the sexton, the pastor, the mission secretary, the coal merchant, the insurance agent, and everybody else to whom money is paid. There are treasurer's books made specifically for his work, so that every item may be accounted for and every member enrolled. These books ought to be so kept as to be open to inspection at any time and understandable. The reports ought to be made from time to time, properly every month, so that every member may know the financial condition of the church. Some churches have separate treasurers for the two funds, one for home uses and one for outside benevolence, with separate books. In this way the funds don't get mixed, there is no temptation to use the funds of one for the other in an emergency and the money is sure to go to the object for which it was given.

In the general work of the denomination the same scrupulous care should be exercised in the use of trust funds or contributed funds. The men who handle them should be not only honest above question, but they should know enough about business methods to keep out of all tangles and to demonstrate to any inquirer that every cent has gone to its right place. The reports should be made annually to the constituents and published so that all the world may see clearly what has been done. It is customary to have all accounts audited by a competent and disinterested party. Trustees should see to it that funds contributed for one thing are not diverted to another; specially that permanent funds for endowment, which are to be invested and only the interest used are not employed in meeting current expenses, or used up in any way that will prevent their permanent employment. We cannot be too exacting in these matters, for some few institutions are today discredited and well nigh ruined by carelessness in this matter. Genuine honesty here goes to the heart of the matter and is punctilious in every detail.

A Congregationalist pastor in Connecticut temporarily gives up his ministerial work to make a living for his family by working in a shop. It is sometimes a temptation to an editor to turn typewriter to make ends meet.

### MISSISSIPPI COLLEGE LOAN FUND.

In the minds of many of the alumni of Mississippi College, the college has no more pressing need than for a greatly enlarged loan fund. Two years ago such a fund was started by a subscription amounting to about \$800. Most of this was pledged in payments extending over five years. During the session of 1914-15, \$257 was paid in and loaned to worthy students. During the session of 1915-16 the committee received on subscription and from repaid loans only \$148. This was all immediately reloaned to students and it enabled five or six men to remain in school, who would without this small assistance have been compelled to leave. All the money loaned so far has been used by the men to pay tuition, and viewed in one light it has meant a direct contribution to the running expenses of the college. The men would have been forced to leave college without this help and the college would have lost both students and tuition. The number of Baptist boys in the State who want to come to college but cannot because of lack of available means sufficient to meet all expenses for a session is very large. If there was a fund from which these men could borrow at a low rate of interest and on long time as much as one-half of their actual expenses, the committee believes that a great number of men would come each year who as they are now situated can never come at all. The college needs these men, but they need the college infinitely more. They are the kind of men that it pays to educate—honest, industrious, and dependable, members of large families, many of them, and are earnest in their desire to get a college education as an equipment for greater usefulness in the world; but are handicapped in an unequal struggle.

If there was a fund available now of \$5,000, there is no doubt it could be used to put fifty or sixty men in school who would remain a full session. Most of the money loaned would be paid to the college as tuition and would be instantly available for current expenses. Five thousand dollars in a loan fund would yield to the college an income equal to a six-per-cent investment of \$10,000, supposing that one-half the money would come back each year in tuition, and that the money was loaned on an average of four times a year. As a matter of fact, the college would receive back as tuition more than half the money loaned and the average length of loan would not exceed three years. The amount of money that could be used in any one year, I think, would not exceed four or five thousand. After the third year, the money would be coming back with interest—a perpetual fund, slowly increasing in amount and blessing every man that it touches. Expenses at Mississippi College have been reduced to a minimum. Many men spend an entire session here and devote their whole time to study at an expense less than \$150 and this includes expert medical advice and attention. At what state or private school elsewhere of equal rank can it be done for so little? And yet this cost, less than one-half of the average cost throughout the country for attending a full college session, is more than many a noble fellow has or can get. Will not a host of the former students and alumni of the college contribute liberally now to this fund? The need is great; the money will be closely safeguarded and the good it will do will be a satisfaction to you every day of your life as it flows round in a golden stream enriching the lives of our noble youth and blessing humanity forever.

M. LATIMER,  
Chairman Loan Fund Committee.  
Clinton, Miss.

Now is the time when most of the churches need more song books. In another part of this paper will be found the advertisements of The Herald, The New Evangel, and The World Evangel. All of which are carried in stock by The Baptist Record. Turn to these advertisements now.

## CONTRIBUTED ARTICLES

### AN IMPORTANT ISSUE.

Within the last thirty days, the liquor interests have thrust upon the people a paramount question. Averting themselves of the late constitutional amendment known as the "initiative, referendum and recall," the liquor men hope by preying upon the ignorance, prejudice, appetite and cupidity of many people to induce them to vote for the repeal of our new anti-liquor laws, thus setting back the progress of our State at least a quarter of a century.

In an effort to head off the powers of evil, the league brought to Jackson on Sunday, June the 11th, Rev. James Cannon, D. D., Richmond, superintendent of the Virginia Anti-Saloon League, and Hon. W. B. Wheeler, general counsel for the National Anti-Saloon League, Washington, D. C., where each spoke three times.

The Galloway Memorial Methodist church, the Capitol street Methodist church, the First Baptist church, the Second Baptist church and Majestic Theatorium were all used by these speakers. Other churches could have been secured if they have been needed. The speeches were great and will beyond doubt contribute much toward the advancement of the cause of temperance and prohibition in our beloved state. The National League was generous in giving us these high-class speakers for the day, and in doing so they have brought all Mississippians under a debt of gratitude to the National League.

In these meetings were fired the first big guns of the campaign recently provoked by the liquor forces.

Their plan is to suddenly thrust upon the people this question and as usual to use all the money necessary to carry their point in the approaching general election.

The campaign thrust upon the sober, law-abiding people of Mississippi by the liquor forces is to secure a sufficient number of petitioners to place on the recently enacted anti-liquor laws before the people for their vote as to whether this splendid body of anti-liquor legislation shall stand as our honored lawmakers fixed it, or be repealed by a vote of the people in the next general election.

The war is on. The mobilization of our forces must be begun at once and pushed with energy and persistency, to meet the onslaughts of the old foe.

Some of the whiskey forces in Memphis and other places are very active in circulating petitions for signatures. Some of these blank petitions with an accompanying letter from the liquor houses have fallen into the hands of the friends of prohibition who have sent them to the Anti-Saloon League office in Jackson.

In one of these liquor letters, this language occurs, "We will ask you to get as many \* \* \* to sign them as possible. If there is any expense attached to same we will gladly reimburse you." The same old story of liquor men standing ready to pour money into the hands of those who fight their battles. It is very clear that, unless the sober, moral people of the State contribute money to the Anti-Saloon League, the only temperance and prohibition organization of men in the State, the battle will be very unequal so far as equipment and supplies are concerned.

It has been stated before from this office under two-cent stamps to every pastor in the State of all the denominations and it is here repeated that the pastors must take the lead in all great moral questions like this one, or the day will be imperiled.

The exigency of the hour calls upon our pastors to do two things to save our State from a possible return to rum rule. First, to use every available moment to stump their districts in in-

forming and inspiring the people for the battle. Second, raise all the funds they can, and send to the league, so it can employ many of the strongest speakers to help them stump the State. It is imperative that our pastors, whether in large or small places, do these things without delay. The brevity of time emphasizes the necessity of quick action. The people of Mississippi will give some of their money to a worthy cause like this, if the pastors will do their full duty in presenting the matter.

Another class of persons in our State composed of teachers, both Sunday School and literary, have brought to them by this emergency a loud call to help in their own ways.

Fellow citizens, I am no sensationalist nor alarmist, but am stating to you the naked truth, as it stares us in the face at this moment. I am talking to you about a question which concerns you as vitally as it does me. As your watchman on the tower, I am delivering my soul. Having full knowledge of the dangers of the situation, the responsibility is upon you. I count on you to do your best.

Impressed with the importance of quick action, I secured the services of the above named gentlemen who pictured to our people in Jackson vividly the real situation. The amount raised in Jackson for this work for the year is to date just a little over \$1,000. I must be allowed to believe that all other portions of the State will assist in this most important work, when they know the facts in the situation.

Please send your contributions with as little delay as possible to the undersigned,

T. J. BAILEY, Superintendent.

Jackson, Miss.

(Papers friendly, please copy.)

### THE EFFECTS OF ALCOHOL FROM A MEDICAL STANDPOINT.

By O. N. Arrington, M. D.

(Read before the First Baptist Sunday School, Brookhaven, Miss., on Temperance Sunday, June 11, 1916.)

Alcohol in its purer states in gross appearance looks very much like water. It is derived from sugar products by a process we call fermentation. Pure alcohol is so strong and so poisonous that it is not used internally as a remedy or as a beverage, but is very useful in the arts, for the preservation of medicines and for local use in sickness to reduce fever, and on wounds to prevent the entrance of poison germs, etc. But alcohol weakened with water, aged, colored and flavored with aromatics constitute the drinks of beverage, such as whiskey, brandy, wine and beer.

When we speak of alcohol as a beverage, we mean any one of these particular qualities, or any other drink that has alcohol in any percentage whatever. Whiskey, gin and rum being the strongest of alcohols usually taken as a beverage, contain 40 to 50 per cent alcohol; wines, strong, around 30 per cent alcohol; sweet wines, around 10 per cent, and beer around 4 per cent.

Upon the skin grain alcohol has first a cooling effect, owing to the fact that it is very volatile; afterwards a sensation of warmth ensues, which is rather pleasant. It cooks raw egg, will harden lean meat and dissolve fats. Taken into the stomach, it violently agitates the delicate lining of the digestive apparatus. Once into the stomach it is so easily absorbed that it finds its way to all parts of the body through the blood stream. Its first effect is to stimulate the heart and brain, afterwards to depress. A few of its effects are varied on different individuals owing to a pe-

culiarity we call idiosyncrasy causing some to cry, some to weep, some to sleep, some to profane, some to commit crime of any kind, even murder, only to awake to a full realization of what has taken place when the sobering hours come.

This is the acute form of poisoning or disease from alcohol that we usually call a "drunk" or a "spree." Physicians call it alcoholism.

Drunkards are pitiable, yet loathsome. When extremely under the influence of alcohol there is a loss of muscular power and co-ordination and the body staggers and may fall into the ditch, road or street, unable to go further, and there remain until the poison is eliminated and the victim gets up dirty, nauseated, vomiting and with a splitting headache. This class of drinkers is most dangerous to society and to the officers of the law. A large percentage of our most worthy officers of the law are slaughtered or murdered at the hands of these men temporarily insane from drink. The punch bowl spiked with alcohol is seething with sleepless dreams of whether I did, or whether I did not.

That class of drinker who takes his regular amount from day to day, with perhaps a slight increase, cultivates his tolerance for the drug so that even his friends may only be suspicious of his habit until he may take as much as a quart a day without being at all drunk. This class of drinkers is called chronic alcoholics, and this abnormal state of body response is called chronic alcoholism.

From a medical standpoint, these people are sick. The remedy is simply to withdraw the alcohol, and as simple as it may sound theoretically, practically it is very difficult. The man who lives in this high degree of physical strain so long has made for himself a new physical system which, without the alcohol, is let down into a low tension; the nerves are released and the muscles twitch and tremble; the mind awakes from its stupor and is morbidly anxious, restless, cross and fretful. This disease has become so prevalent as to call into service a series of hospitals for the specific purpose of treating these addicts. These hospitals are called Keeley institutes.

Now, let us consider the effects of alcohol that are constant and common. Locally it is cooling and cleansing to the skin. It dissolves the sebum of the sweat and by rapid evaporation cools and soothes the skin, and alcohol baths are very refreshing to fever patients. Surgeons use alcohol hand baths to cleanse, and to destroy infectious germs on the hands, fingers and nails before using them in a delicate operation.

Taken into the human system there is first a sense of exhilaration. The circulation is stimulated, and a great deal of blood is thrown to the surface. If taken only in medical doses and well diluted it may aid in digestion by stimulation of the glands that secrete the digestive juices. If taken in excess it coagulates albuminous foods, irritates the stomach and may cause the stomach to rebel against all food. Alcohol being very diffusible, is quickly taken up and is immediately carried through the liver by the blood, thence no organ in the body escapes the influence of this drug. The brain and nervous system first feel buoyant and there is a disposition to talk, at first coherent, afterwards incoherent, the muscular system weak and unable to be controlled at will, and may carry the body in a staggering gait. The tongue gets numb and fails to speak the language of the will. There is a retrocession of all the higher mental attributes and the lower or animal elements show themselves as of a brute.

This is a degree of drunkenness that passes away in a few hours if the alcohol is withheld. The decline from so high a degree of stimulation and strain to low pressure, produces the appearance of a physiological void and there is a craving desire for more drink to "sober up." Just here is the crisis for the drinker of an occasional dram. There is a war of strife between the physical craving and the moral self, or ego. The higher mental faculties wounded and stunned by the poison instilled into its sanctum, yield to

the lower physical self, and the man falls victim to the habit of drink.

The habitual drinker has a lowered vitality. He stands extremes of hot and cold badly. He has a stomach, a liver, a kidney, a heart and a nervous system that yield poor resistance in sickness. It is dangerous to operate on alcoholics; matters not how minor the operation. They are serious subjects for pneumonia or typhoid fever.

Regular drinkers have a tendency to get fat, but this form of increased weight is at the expense of the muscular and firmer tissues. There is no disease that total abstainers cannot more easily tide over than alcoholics. Life insurance companies reject regular drinkers as bad risks. The chronic and constant use of alcohol causes a hardening of the organs—a sclerosis or cirrhosis, thus preventing their doing their proper function, tending to produce such diseases as diseases of the stomach, liver, heart, kidneys and nervous system, insanity, dropsy and premature old age.

In conclusion, let us digress enough to say that alcohol as a beverage is a poisonous, dangerous, enslaving habit-forming drink. The slave to its bibbing sows to reap he knows not what. The periodic drinker may live to a ripe old age, but it is certainly in no wise encouraged by the alcohol. The chronic drinker will most surely come to a premature end of life.

#### FUNDAMENTAL DOCTRINES NEEDING EMPHASIS IN EVANGELISM.

##### Part of an Address Delivered at the Evangelistic Conference at Asheville.

By Evangelist T. O. Reese, Birmingham, Ala.

It is indeed a great pleasure and privilege to address so many of my brethren in the ministry—so many "fishers of men." "Silver of eloquence and gold of deep thought have I little or none, but such as I have give I unto three."

Timothy was "commanded to do the work of an evangelist," not simply to be called an evangelist. To wear the name "evangelist" is a cheap thing; in doing the work of an evangelist Timothy was to preach the Word—not tell death-bed stories. "Preach the Word with all long-suffering and doctrine"—doctrinal preaching is, therefore necessary to evangelistic success. But what doctrine? I answer:

**First, Sin.** The fact of sin. The universality of sin. The nature and consequences of sin. Brethren of the ministry, we need to revise our thinking with reference to sin. Sin is no idle fancy or innocent hallucination! Sin is a terrible fact, an awful reality! Sin is a black darkness which invests man's whole moral being. Sin is the intolerable burden of a soul that is destined to live as long as God lives. Sin is a moral disease that has laid its dirty hand on man and would turn his body into a lump of rotteness and a feast for the "worm that dieth not!" Sin is a strike at God, His law, His authority. Sin is therefore, anarchy against the government of God. Sin, like a fiend, has bound and shackled the soul and would drag it weeping and wailing and cast it into the "bottomless pit of hell." Sin is not a kitten to be carressed and petted, but a rattlesnake to be crushed. Mephibosheth is not lame in one foot only. He is lame in both feet. Sin is hobbling deformity.

"The whole head is sick and the whole heart is faint." Sin is ruinous, heinous and damning in its consequences. Those of you who would do the work of an evangelist, listen: Sin is a fact—the soul of Christ is lost—lost now!

**Second, Salvation Through the Shed Blood of Jesus Christ.** Dr. Theodore L. Cuyler once said: "If I were a member of a church looking for a pastor, my first inquiry with reference to a man's qualifications would be, 'Does he make foremost the atoning blood of Jesus Christ?'" So, if I were a pastor looking for a suitable helper for my meeting, my first inquiry would be, "Does he make foremost the atoning, the cleansing blood of Jesus Christ." I

care not what other qualifications he might have—I care not how attractive he might be in his personality; I care not how eloquent, fearless or tender he might be, he could not assist me unless he emphasizes the "blood of the cross."

If Paul, the greatest preacher the world has ever known, said, "God forbid that I should glory save in the cross," and "First of all I preached unto you how that Christ died for our sins," and this first of all did not refer to priority of time, for Paul had sounded the Gospel trumpet throughout the cities of Asia Minor, and under the shadow of Mt. Lebanon, before he ever struck its keynote amid the idolatrous worshippers of Corinth. And if he resolved or determined to "know nothing among you save Jesus Christ," certainly we ought to emphasize this fundamental truth. Martin Luther preached this doctrine of atoning blood to slumbering Europe, and Europe awoke from the dead. Amid all his defenses of the divine sovereignty, Calvin never ignored or belittled the atonement. Cowper sang of it in his sweet strains amid the water lilies of the Ouse. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peer and peasant with a voice like the sound of many waters. John Wesley proclaimed it to the colliers of Kingwood and the swarthy miners of Cornwall. John Bunyan made the cross the starting point to the Celestial City. Moody's bells all chimed to the keynote of Calvary. Gypsy Smith strings all his pearls on the red cord of the atonement. Billy Sunday, who hurls his anathemas against sin in high places, takes his stand beside the Cross where Christ died to condemn all sin and to save the sinner. How can any man expect evangelistic success who does not emphasize the blood of the Cross? Dr. Horace Bushnell, who had argued the "moral influence" theory of the atonement, was lying on his death-bed in the city of Hartford, and the day before he died he was visited by an aged congregationalist minister. Bushnell said to the old minister, "Dr., I greatly fear that some things I have said and written about the atonement may prove to be misleading and do irreparable harm." He was lying upon his back with his hands clasped over his breast. He lay there with closed eyes in silence for some moments, his face indicating great anxiety. Directly, opening his eyes and raising his hands, he said, "Lord Jesus, Thou knowest that I hope for mercy alone through Thy shed blood." It is not Christ, but Christ crucified that is the power of God unto salvation.

#### HATTIESBURG ENCAMPMENT FACTS.

Dates—July 23-30, inclusive.

Place—Woman's College, Hattiesburg, Miss.  
Speakers and Teachers—Dr. Edwin M. Potat, president Furman University, Greenville, S. C.; Dr. Henry Alfred Porter, pastor Second Baptist church, Atlanta; Kerr Boyce Tupper, D. D., LL. D., Philadelphia, Pa.; Harvey Beauchamp, Arthur Flake, J. B. Lawrence, Rev. Geo. Connerly, J. E. Byrd, W. E. Holcomb, Mrs. Geo. W. Riley, Miss Tiller, N. R. Drummond, E. D. Solomon, J. L. Johnson, Prof. W. I. Thames, Dr. Jno. T. Christian, Dr. E. E. Dudley and Zeno Wall.

#### Requests.

First—Come.  
Second—Boost the encampment.  
Third—Bring somebody with you.  
Fourth—Enroll for class work when you arrive.

Fifth—Help to make the enrollment reach 500 this year.

Sixth—Get board at the college; only \$5.00 for the entire eight days.

Seventh—Get certificate when you purchase ticket in order to procure reduced rates returning.

Eighth—Be sure to send an offering from your church, Sunday School, or B. Y. P. U. to N. R. McCullough. It takes some money to finance an encampment.

J. E. BYRD, President.

N. R. McCULLOUGH, Secretary.

#### BLUE MOUNTAIN ENCAMPMENT.

July 2-9.

The song services will be led by Mr. and Mrs. I. E. Reynolds, of the Southwestern Baptist Theological Seminary, Fort Worth, Texas. We have had Mr. and Mrs. Reynolds with us at our encampment for several years past, and everybody wanted them with us again this year.

The Sunday School teacher training work will be done by Mr. J. E. Byrd, Dr. P. E. Burroughs and Miss Minnie Brown.

Woman's work will be directed by Mrs. Lila W. Riley, with the help of Miss Lackey, Mrs. Janie L. Graves, Miss Mallory, and others.

The mission study class will be taught by Rev. George Connerly, a Mississippi College and Louisville Seminary man, selected by the Foreign Mission Board, and known and loved by many people in Mississippi.

The B. Y. P. U. work will be directed by W. E. Holcomb, Mississippi field secretary, and J. B. Moseley, of Louisiana, who did such admirable work last summer.

A personal workers' class will be conducted each day by Rev. J. W. Hickerson, of the home mission evangelistic force.

Five Bible lectures will be given by Dr. J. I. Ayers, and eight inspirational sermons or addresses by Dr. F. C. McConnell, of Atlanta, Ga.

Mississippi talent on the program will include Senator W. M. Whittington, Senator L. C. Franklin, Secretary J. P. Harrington, Secretary J. B. Lawrence, and others.

Dr. J. I. Ayers and Dr. P. E. Burroughs will preach the first Sunday, and Dr. F. C. McConnell will have both services the last Sunday. Dr. J. I. Ayers will also lecture on the last Sunday.

Monday, the third, will be woman's day, with addresses by Mrs. J. L. Graves, of China; Mrs. J. F. Ray, of Japan; Miss Mallory, and others. Tuesday, temperance day, with Senators Whittington and Franklin to make the main addresses, and Wednesday will be mission day, with addresses by J. B. Lawrence, J. P. Harrington and Rev. J. Frank Ray, of Japan.

Dr. Ayres' lectures will be scattered throughout the week. Dr. Connell will speak morning and evening each of the last four days.

Afternoons will be given up to rest, recreation, social enjoyment, athletics, special conferences, etc.

Room, board and baths in college dormitories, \$1.00 per day.

Come for rest, come for pleasure, come for profit.

Mineral waters, extensive lawns, grateful shades, broad verandas, good company.

#### SEND TO THE ENCAMPMENT.

Every year since the encampment started, my Sunday School has had at least four members in attendance there. We are planning to have eight there this time. Our Sunday School pays half of the expenses of any member that will attend. We count it money well spent. We are talking this summer's encampment now. We tell the teachers we will freely let any of them off those two Sundays. We tell them they will have lots of fun and a fine time. We tell them they will have a week of association with the very best young people from all over the State.

THEO. WHITFIELD,  
Pastor First Church.

McComb, Miss.

At the encampments at Blue Mountain (July 2-9) and Hattiesburg (July 23-30), The Baptist Record will have a representative display of the new books, the popular books and the standard books, as well as Bibles in every style published. Mr. J. J. Lipsey, the manager of The Record, will be in charge. Pastors and workers will find books on every phase of Christian work and should avail themselves of this opportunity to examine them. If your old Bible is in tatters, get a new one. If you are regularly engaged in colportage work, Mr. Lipsey can make you the best prices for cash.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson  
Direct all communications for this department to the editor.

MISS MARY R. CLIFF, College Correspondent. Raymond

MISS M. M. LACKEY, Corresponding Secretary-Treasurer. Jackson

**CENTRAL COMMITTEE.**

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lovelace, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saint in light.—Col. 1:11-12.

God Doth Not Need—

Either man's works, or his own gifts; who best Bear His mill-yoke, they serve Him best; His state Is kingly; thousands at His bidding speed, And post o'er land and ocean without rest; They also serve who only stand and wait.

—Milton.

"We cannot always be doing a great work, but we can always be doing something that belongs to our state or condition. To be silent, to suffer, to pray when we cannot act, is acceptable to God."

A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time, if we bear its loss with gentleness and patience, provided the loss was inevitable, and not caused by our own fault."

Will you attend one of the summer encampments? Think about it.

Our young people's leader, Miss Traylor, will have charge of the story hour in the Montgomery County Baptist Sunday School Convention which convenes June 9-12.

Your secretary is with the women in Mississippi Association for the week. Many calls are coming just now for help from the office force. We hope in time to answer all with a personal visit.

In our next issue we hope to present the "State Central Committee Policy." We ask that some member of each society clip this from the paper, read it before her society, where it should be thoroughly discussed, then place in the society minute book for future reference.

It is a bit early perhaps to speak of our State Convention meeting, but it is never too early to tell good news. The Executive Committee at headquarters has planned for our new young people's leader, Miss Dixon, to be with us on that occasion. I am sure we all rejoice in this, and will all be ready to give her a most hearty greeting.

Our Summer Encampments.

June will soon be gone. Then comes the interesting month of July, holding for us the two summer encampments.

The W. M. U. will have important place in both encampments, and we earnestly trust that our sisters from all over the State will avail themselves of the opportunity of attending one or the other.

In Blue Mountain, which comes July 2-9, inclusive, we are to have our own Mrs. Janie Lowrey Graves; Mrs. J. F. Ray, of Japan; our corresponding secretary, Miss Mallory, and our State president, Mrs. Riley.

Monday, July 3rd, is Woman's Day. A splendid feast has been prepared for all who will attend. If you cannot be there any other time, try to plan so as to be there Monday and Tuesday. Write Dr. W. T. Lowrey for programs, and note the many good things waiting for those who will attend.

July 23 to 30, inclusive, the encampment will be on in Hattiesburg. Write Brother J. E. Byrd, Mt. Olive, for programs.

You will note that a splendid hour is given here for our special work just as it is given in Blue Mountain.

Mrs. Riley will be here also and will teach the mission study class; surely we cannot afford to miss these lessons under this superb teacher. In addition to her specific work there will be other phases that will prove most helpful to all W. M. U's.

There will be a story hour for the children—of all ages—at both encampments. Mrs. Hardy will have charge of this hour at Blue Mountain, and Miss Watts at Hattiesburg.

Your own secretary hopes to attend these great meetings and get the inspiration and blessing. But so many calls are coming for help from the far inland churches, that she cannot as yet promise herself the pleasure she trust will be yours, dear sisters.

A Review of Our Work Given at Southern Baptist Convention.

It is with pleasure and some pride that I bring to you a digest of the report of our work in the great State of Mississippi.

We have met all our apportionments, provided for the support of three special missionaries, the funds having already been placed in the hands of Dr. Love. One is already on the field in Japan, the other two will sail in the early fall.

We have organized 324 new societies. In the two State encampments, W. M. U. classes were taught daily and a story hour conducted.

Perhaps I am out of order, but because of the place our departed sister, Miss Fannie E. S. Heck, of blessed memory holds in our hearts, we have organized two girls' Sunday School classes, and given them the name of Fannie E. S. Heck Memorial. Their aim: "Like Her." Their motto: "Consecrated to Serve."

I would like to mention the names of two who have been of inestimable value to our work. Miss Lackey, our beloved State secretary, with her brilliant intellect, keen vision and godly life; self-sacrificing, loyal, true. We recognize in her the most potent factor in the accomplishing of the task.

Also Miss Fannie Traylor, our Sunbeam worker, whose coming to us has marked an epoch in the progress and development of our work. She has indeed been scattering Sunbeams all over the State, "To know her is to love her."

I would not leave out the name of Mrs. Riley, our good State president, who has performed so faithfully the task incumbent upon her.

Some great souls have been holding their ears to the heart of the world and listening to hear its message. They have heard its mighty pulsing heart throb, they have caught the echo of the note of pleading in the great world call.

We have lengthened our cords and strengthened our stakes, we have enlarged the place of our habitation.

MRS. H. M. KING.

Interesting Feature at Braxton.

The ladies of Braxton will long remember Friday, June 9, as a day of great pleasure as well as one of inspiration.

Representatives came from the W. M. U's of D'Lo, Mendenhall, Magee and Pinola.

At the beginning of the meeting the leader tried to impress the crowd with the sacredness

of the hour and the importance of each member filling her place well, by the devotional exercise. Using a little theme based on "Ye are the light of the world," she made an appeal to each one to be a bright light for Jesus. Each letter in the word L-I-G-H-T stood for some main word in five truths that were brought out.

The welcome address by Mrs. E. Barwick, was very appropriate and thoroughly enjoyed. She truly made every one feel that since "we are a part of all we have met," a W. M. U. rally is a blessing to all present. "Faithful stewardship" was very ably discussed by Mrs. R. H. Russell, of Magee.

Mrs. Barwick's paper on "The Power of Sacrifice," was delightful and helpful. Mrs. Ike Farmer, of Mendenhall, next gave us a very fine discussion of "Prayer."

One of the best numbers on program was an instructive and suggestive paper on "Intercession as a Missionary Force," read by Mrs. Emma Walker, of Pinola.

Mrs. Russell gave us several new ideas in her talk on the "Weaknesses of the W. M. U's."

The most helpful and inspirational of all was a talk by our own Miss Lackey, of whom we can truly say, "None knows her but to love, nor names her but to praise."

Throughout the program our hearts were made glad by the beautiful songs sung by Misses Lillie Cole Everett and Maud Butler.

After the program we enjoyed a few social moments while eating delicious cream and cake.

The words of Paul, "It was God's good pleasure through the foolishness of the preaching to save them that believe," are often quoted as if they meant only standing in a pulpit and proclaiming the gospel to an assembly of people, as if it contrasted with individual effort with souls or the showing the way to be saved by a layman or a Sunday School teacher. No such distinction is meant by Paul or is conveyed by the word for preaching. It literally means "the foolishness of the thing preached." It is the simple and apparently impotent, but really omnipotent telling of the story of Jesus' death on the cross for the sins of men. Many preachers do not rehearse the story because they think everybody knows it and it would be tiresome to repeat it. Some do not tell it because they do not see how the simple narrative would change men's lives or save their souls. They do not believe that it is the power of God unto salvation. There are some who still believe it foolishness, and others who think it a stumbling block because fastidious and finicky folk reject the atonement. But those who tell it and have faith in it find it is the power of God and the wisdom of God. It would still be well if at this great evangelistic season, the preachers would determine to know nothing but Jesus and Him crucified. But it is a message that need not be confined to the pulpit; every saved man and woman can tell it. The work of saving the world would soon be done if whole churches were scattered abroad and went everywhere preaching the gospel.

Secretary Love, of Richmond, writes that the reports from the field indicate that the debt on the Foreign Board will be paid. He wishes to caution the brethren against the mistake of omitting from their calculations the amount asked of the W. M. U's. That is not included in the amounts asked from each State and the brethren must not depend on the women to raise what is asked of the churches. The W. M. U. contribution must be additional. That is to say, the \$5,000 asked of Mississippi does not include the \$2,000 asked of the sisters. Let both be raised. In Kentucky the State Board assumed also the amount asked of the women and included it in their budget.

Rev. C. M. O'Neal, who has been attending the Southern Baptist Theological Seminary, is in Mississippi for the summer and will be glad of the opportunity of assisting pastors in meetings. His present address is Flora.



## NEWS IN THE CIRCLE MARTIN BALL

Pastor R. W. Lide, who has been pastor of the old historic First church, Charleston, S. C., has accepted a call to Alcoln, same State, and begins his labors at once.

Pastor W. S. Brooks has resigned the Second church, Danville, Va., and accepted an urgent call to Johnson City, S. C. He is said to be a strong man and a splendid pastor.

Evangelist J. B. DeGarmo will aid Pastor Ball in a meeting beginning the first Sunday in September. The people of Clarksdale were so delighted with DeGarmo a year ago they wanted him again.

Beginning the second Sunday in July, Dr. Harry Leland Martin, of Indianola, will assist Pastor J. A. Ousley in a meeting at Jonestown. We are expecting great things as the result of this meeting.

The exchanges are so full of the Asheville Convention, the debts of the boards and commencement exercises that it is difficult to get any general news as to meetings and pastoral changes.

This scribe was sent to Asheville through the kindness of five business men of Clarksdale, in no way connected with the Baptist church. May

### "Renwar" Never Fails to Relieve.

That is what Mrs. Theo. Kuker, Florence, S. C., says about "RENWAR," the new scientific treatment for rheumatism, liver and kidney troubles. She writes, "I have ordered 'Renwar' for several people and many others have come to me for the name and address. My recovery has been so wonderful I am always happy to recommend such a sure remedy. It has never failed to relieve those who use it." "Renwar" is guaranteed to give relief or your money back. Sold by all druggists, price 50c per bottle, or sent, postpaid, on receipt of price, if your druggist cannot supply you. WARNER DRUG CO., Nashville, Tenn.

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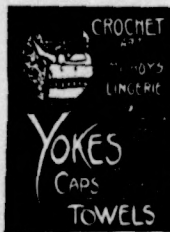
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the Lord reward them in the way of all truth.

The late Methodist conference emphatically refused to remove the restrictions existing against dancing and card-playing. That is as it should be. Christians must live above such things.

The meeting at Paris, Tenn., Dr. W. H. Ryals, pastor, closed with gracious results. Seven added by letter and twelve by baptism. The church was much revived. Evangelist G. E. Kennedy did the preaching and Howard Martin led the music.

After all that has been said and written, hadn't we better think well and a long time before combining the Home and Foreign Boards? It seems to us not the best thing to do now. Think about it, pray about it. Let the Spirit guide.

After the great meeting at Helena, Ark., conducted by Evangelist Sid Williams, Pastor T. T. Thompson, of the West Helena church, began a meeting, doing his own preaching, J. A. Brown leading the music. There were thirty-eight additions—twenty-two by baptism.

A strong program is out announcing the Montgomery County Baptist Sunday School and B. Y. P. U. Convention and Training School to be held at Winona, July 9-12. Instructors are Arthur Flake, J. E. Byrd, W. E. Holcomb, Miss Fannie Traylor and Dr. R. M. Inlow. Superintendent Harry L. Watts is back of it, which insures success.

### "My Daughter!"

In these words is reflected a mother's pride. In the joy behind them is her reward for the pain and sacrifice she so willingly gave and the loving forethought she so wisely exercised.

Her daughter—now a woman—noble in character, pure in heart, charming in personality, sensible in mind and cultured in her accomplishments.

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Next Session (74th) opens September 13, 1916.  
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HENRY G. HAWKINS, President

Jackson, Tenn.

Speaking of the fathers of the convention, one of the editors of the Baptist Witness says of Dr. A. J. Holt, "We know not how to class this David-like man. In spirit and motion he is one of the boys. His eye is not dim, nor his natural force abated, and his spirit is as sweet as the odor of orange blossoms, and as refreshing as ocean breezes." Amen.

## B. Y. P. U. & S. S. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to G. S. Dobbins, New Albany, Miss.

### THE UP-HILL CLIMB OF THE SUMMER MONTHS.

A writer in the Sunday School Times relates the following:

"A passenger on a long freight train which was wending its way through the Rocky Mountains, noticed that the train was increasing its speed very considerably, and remarked to the conductor, 'The old boy is hitting her up pretty lively.'"

"'Yes,' replied the conductor, 'he is taking a run for the hill.'"

"A few minutes later the train began to reduce speed and was finally going quite slow, but it reached the top of the long steep grade without difficulty."

"Another time this same passenger saw another freight train trying to 'make' the same grade, but the engineer had evidently failed 'to make a run for the hill,' and he was having a hard time of it. With much snorting and puffing and with much shoveling of coal by the fireman, they finally reached the 'top of the hill,' late, tired and mad."

As every interested pastor, president and group captain knows full well, the next three months are going to be "up-hill" work. The temptation to take a vacation from real, earnest effort on the part of many will be great, and all too often the result will be a "slump" both in attendance and the quality of work done that will threaten the existence of the Union.

Beyond question, the strain is greater during the hot summer months, and for many some relaxation is necessary. As every teacher knows who has tried to teach school during the summer, the difficulties in the way of good work are far greater during this season than any other of the year. The call of the out-of-door is strong and compelling, and inactivity in a room that nothing can render comfortably cool becomes grilling beyond endurance to boys and girls of normal make-up. Then, too, the time of meeting becomes a serious and perplexing problem. In mid-afternoon the fierceness of the heat will serve as an excuse for all but the most interested and consecrated. Besides, there are so many other things that the young people plan for Sunday afternoon that, say what we will, they are going to give precedence over B. Y. P. U. attendance. If the time of meeting is set an hour before preaching services, say 6:45—the days are so long at this season that a great majority will find it quite inconvenient to have supper sufficiently early to be on time. Having found themselves late a few times, it becomes an easy matter to blame the Union for its "impossible hour," and either drop out altogether, or come so irregularly that all real interest is lost.

Some unions, recognizing the difficulty, disband for the summer. While this is the easiest way out, it is disastrous in the end. No Union has ever been a vital force in the

lives of the young people that did not have life enough to survive the shock of the "summer slump," and no Union need expect ever to accomplish high and worthy things that has not enough consecration and determination to keep moving in spite of handicaps and obstacles.

Surely, there is a better way. The trouble in many instances is a failure to adapt the work to the conditions above described. There is no concerted, intelligent plan to "take a run for the hill." Having slowed up at the foot of the hill, by the time the top is reached nothing more need be expected than that the train should "stall."

Let us look at some suggestions that may be helpful, that have worked with more or less success under the writer's direction.

The first thing to consider is making the meetings more attractive. It will be a mistake to place as much emphasis on the study work of the Union at this season. This feature is not to be neglected, but should not be insisted on too strenuously. Rather, let the programs be a little briefer, using fewer members, or asking that the parts be made a little shorter. Set the hour at a time when the best results can be accomplished; then begin on time and quit on time or a little ahead of time.

Let the leaders get the idea that now is the time for the "something extra" that we have urged from time to time. Let each meeting have in store some pleasant surprise. See that the meeting is worth attending, and then advertise. The membership committee has its hands full now looking personally after each absentee. Many will be out of town; but as soon as such return, let it not be taken for granted that they will come back to the service, but let a personal invitation be sent as soon as each returns.

Stress now the social feature. Once a quarter is not enough for the social. Once a month is far better. Give variety to these socials. A fertile brain will discover rich opportunities for helpful, enjoyable, innocent meetings of the young people in God's out-of-doors that will bind the members of the Union to each other and to the work wonderfully.

Don't be discouraged if there isn't a crowd, but get the crowd. One absentee would not make so much difference, if it were not for the fact that nine times out of ten that one's being absent will mean another's absence, too, for our young people are going in pairs. And this pair will mean another pair, for young folks go in "sets." And this "set" will attract away another "set," for young folks go in crowds. If we can get the crowd to come to B. Y. P. U., and make it the center of attraction for Sunday afternoon or evening, the problem will be solved.

Take some of the older ones into the plan, and ask them to make a special effort to be present as visitors, for the work's sake. Select

## Schools and Colleges

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J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

## Mississippi Woman's College

The session closed with enrollment of 270. Next session opens Wednesday, September 20th, 1916. Send \$10 to secure room. Room fees for next session are coming in almost every day. Our graduates receive Professional License to teach in Mississippi. A student who has finished a Standard Eleventh Grade enters our Freshman class by certificate. We have a modern Kindergarten, Primary and Preparatory Grades. Voice, Piano, Violin, Expression, Art, Domestic Science and Teachers' Course. Board, laundry and literary tuition in Boarding Dormitory, \$214. The same in Industrial Home, \$144. Send for beautiful new catalogue. Special care taken of very young girls.

CLAUDE BENNETT,  
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PAUL V. BOMAR, D. D., Pres. Marion, Ala.

such of the younger married men and women as are most in sympathy with the work of the Union, and plead with them for their sympathetic co-operation during the summer. Not all will respond, but some will, and their presence will give momentum to the work.

From week to week it is our purpose in this column to give in detail some of these plans for making more successful the summer's work, both in B. Y. P. U. and Sunday School. If you have tried "something extra" and found that it worked, write the editor of this department giving the plan in full.

**To Drive Out Malaria  
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YAZOO CITY B. Y. P. U.

As a matter of encouragement to ourselves and to others, we wish to tell you of the large teacher training class which graduated in our church, May 21st.

Miss Maude Darrington is the efficient teacher. She and her splendid class of twelve graduates arranged and carried out the attractive program.

Our Sunday School superintendent, Dr. A. B. Kelly, delivered the diplomas after which short talks were made by the graduates, commending the teacher training work, followed by a quartet sung by the girls in the class.

The eleven o'clock hour was given over to the program, and many were inspired to take up the work from having attended this service.

We now have eighteen holding normal diplomas, four of them having the "blue seal" and one the "gold seal."

Before many months we hope to have thirty-five in our church holding King's teacher diplomas.

Brother Byrd, you and Brother Holcomb are invited to be with us when our next class graduates. Make your arrangements to come.

Yours for a greater study of God's Word,

MACON C. VICK,  
Pastor.

**B. Y. P. U. A. CONVENTION  
NOTICE.**

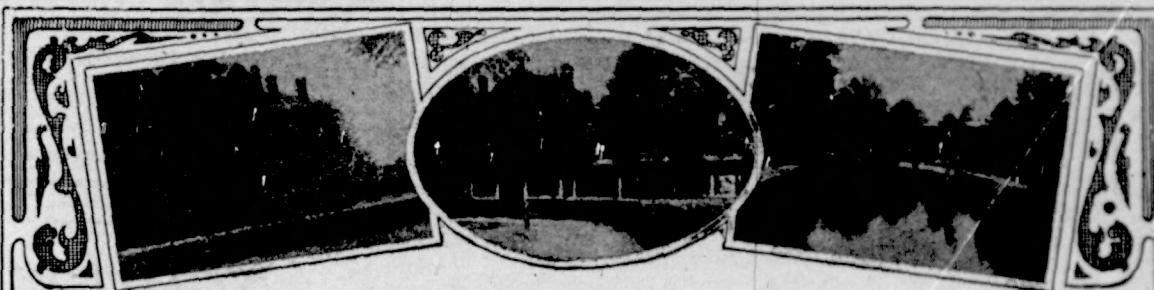
July 6-9, 1916.

Plans for the coming twenty-fifth anniversary of Baptist Young People's Union of America are about complete. The convention will be held in the Coliseum. Hotel Sherman will be convention headquarters.

Those desiring information regarding entertainment will please address Mr. B. F. Kelley, director of entertainment, Wheaton, Ill.

Persons outside of the Central Passenger Association territory should inquire of their local agents for excursion and tourist fares that may be effective, so they can be used to secure reduced rates to the convention. Many of these rates are in effect from various parts of the coun-

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Prof. David E. Guyton, who is at the head of our college department of history, is a graduate of the University of Mississippi and an M. A. from Columbia University, N. Y.

Prof. Perrin H. Lowrey, our professor of English Literature, has recognition as a writer throughout the country. His poems are accepted and paid for every week by such publications as McClure's Magazine, Collier's Weekly, The Ladies Home Journal, Judge, etc. Four years' college course in Literature.

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try where there are no special convention rates.

Where no tourist or special rates are in effect it is sometimes possible to secure party rates, if a large enough number are moving. These should also be asked about by leaders coming to the convention.

For general information, write to James A. White, general secretary, 107 So. Wabash avenue, Chicago, Ill.

**FROM THE SUNDAY SCHOOL BOARD.**

The following paragraph from the report of the Sunday School Board to the convention is worthy of notice by lovers of the B. Y. P. U., these words indicating the high and permanent place the organization has taken:

"This work, strictly speaking, must always be considered a part of the educational work of the Sunday School Board—education of high order in church membership, life and service. Its advance is gratifying and full.

"No part of our work, indeed, has had greater success or received any greater degree of favor from the brethren than the B. Y. P. U. work. It may not be known that the methods now advocated for this work represent a complete revolution from

the methods used a decade ago, and are in many respects unique. These methods commend the work to the churches and the pastors, and they adapt themselves to the actual conditions found in the local church. We rejoice in the organization of the various state conventions of young people, but the greater fact is that the methods being urged make it possible to carry on this work in any church, regardless of the wider movement. Our methods commend themselves to the young people also."

**Teacher Training in Many States.**

On this important subject the Sunday School Board's report is as follows:

"Besides the seventeen Southern States, our teacher training awards have gone to California, Colorado, Delaware, Indiana, Kansas, Massachusetts, Michigan, Minnesota, Montana, Nebraska, New Jersey, New York, Ohio, Oregon, Pennsylvania, West Virginia, Wisconsin, Canada, Cuba, Porto Rico, Brazil, China, Mexico. The Normal Manual in its various editions, has reached an issue of 120,000, almost enough to supply a copy to each of our Southern Baptist Sunday School teachers. The New Normal Manual which was brought out in January, 1914, has been issued to the number of 50,000,

(Continued on page 15)

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## SERMON SECTION

AN EXPOSITION OF MATT. 16:19  
AND JOHN 20:23.

By Rev. E. H. Garrott.

"And I will give unto you the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

The texts under consideration are at least of like meaning. To come at a true interpretation of one it would be necessary to use the other as a proof text. So after having defined the key word of both passages, we ask you to consider the exposition with us, making the latter the base for our remarks.

One of the first definitions given by Webster for bind, is to tie together (this is not far from the thought of Christ, who supposed to make one of Himself and the believer, even as He and the Father are one). The word, Webster says (remit), is to forgive; to surrender the right of punishment; to pardon as to the fault of the crime.

The question which provokes discussion is one well worth our time and thought. Is the power to remit, pardon or forgive the transgressing sinner committed to men? Has any class of men ever been entrusted with the power to prevent men from having their sins forgiven, pardoned or remitted? Did the Lord Jesus Christ to whom all power is given in heaven and on earth, give power to the apostles to bind a man in his sins and in so doing make possible that such an one should be eternally lost; because Peter, James, John or Bartholemew should refuse to grant to him forgiveness?

Before going farther let's get more clear the thought of remittance, remitted, forgive and forgiveness, pardon and pardoning. (1) Remitted, pardoned, forgiven, relaxed (hence unbound); (2) forgiveness, pardon or remission; (3) pardon, remission of a penalty, forgiveness. We see from Webster's definitions, that remit, remission, forgive and forgiveness and pardon are synonymous terms. With this the subject for consideration is clearly before us.

How shall we determine the truth? Our appeal must be to some authority. God is the highest tribunal. The Bible, the best book of law. His word is to us His law deciding all questions. All scripture is given by inspiration and the interpretation is not private. Christ urged the searching of the Scriptures. The Bereans were more noble than the Thesalonians; they read, yea searched the Scripture daily to see if Paul was speaking the truth.

It is our purpose to give you our conclusion after a prayerful searching of the Scriptures and to provoke you to an investigation of the truth of the text under consideration.

To whom were the words of the text given? John tells us in the context that all of the eleven but Thomas were present. I think it well to read the commission as recorded by Matthew, Mark and Luke as it bears especially on who they were to whom Christ spoke the commission and to its being perpetuated. (Matt. 28:16-20). "Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even until the end of the world."

(Mark 16:14-15) "Afterward He appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And said unto them, Go ye into all the world and preach the gospel to every creature." (Luke 24:46-49), "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of the Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. My purpose in reading these accounts is to show that Jesus did not leave the charge committed in Matt. 16:19 or in John 20:23, but stressed the commission and made plain that it was a continuing mission and that it was to stand until the end of the age. It is not as our Catholic friends contend, grounded in Matt. 16:18, "And I say unto thee, That thou art Peter and upon this rock I build my church; and the gates of hell shall not prevail against it." There is no ground for a thoughtful mind to get the idea that other than Christ is the head of the church. For He is the head over all things to the church.

It is clear that the church is not founded on men and that neither man nor the church is the saving force, but the receivers of that which is committed to them to be used in remitting sins. This commission is to my mind given to you and me as much as to the apostles, to remit sins, we are with a like commission save, to heal a bodily disease and to cast out devils. Hence, the power to forgive sins is the question under consideration.

Some claim Peter was the first who held this power, and it is given to others by him. We have, I think, made it plain that it was not in Peter to delegate, but Christ. But granting the contention that Peter was first to hold power to bind and

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loose from all sin that he could blot out the transgressor's iniquities and pardon his sins.

We wish to notice how Peter did this marvelous work. (1) We find Peter on the day of pentecost "preaching repentance for the remission of sin (Acts 2:37-38). Mark you, it was in the name of Jesus Christ. Peter says in Acts 3:18-19, "But those things which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath fulfilled. Repent ye therefore and be converted, that your sins may be blotted out when the time of refreshing shall come from the Lord." And again in Acts 4:12, "Neither is there salvation, in any other; for there is none other name given under heaven among men whereby we must be saved." Is it not clear that remitted sins means salvation and does not Peter acknowledge that he is not the remitter, forgiver or savior, and in the case of Cornelius, Peter said, "Stand up, I myself am a man." No infallibility about Peter.

Since it is plain that the thought arising from the terms of binding and loosing, remitting and retaining have reference to having one's sins

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continued or bound. We give other examples of forgiveness taken from the ministry of equally as capable men. Men who were inspired as well as Peter. (John 1:12-13. "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." Here John preaches faith, Peter want a step further back and preached repentance. Why? Because Jesus said in Matt. 21:28, "that you would not repent that ye might believe." John stresses believing in many places, for instance John 3:14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life." And in verse 16, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him shall not perish but have everlasting life." And verse 18, "He that believeth on Him is not condemned; but he that believeth not is condemned already because he believeth not on the name of the only begotten Son of God." (Verse 36, "He that believeth on the Son of God hath everlasting life; but the wrath of God abideth on him." There are others in John, but this is sufficient for the present (Matt. 26:28-29. "Jesus in instituting the Lord's supper said, "For this is my blood of the New Testament, which is shed for many for the remission of sin."

We wish just here to present another witness, a chosen vessel, called to be an apostle not by Pope Peter, but by Christ. We here introduce Paul. (Acts 26:16-19, "But arise, stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things into which I will appear unto thee; delivering

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thee from the people, and from the Gentiles unto whom I now send thee. To open their eyes, and turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

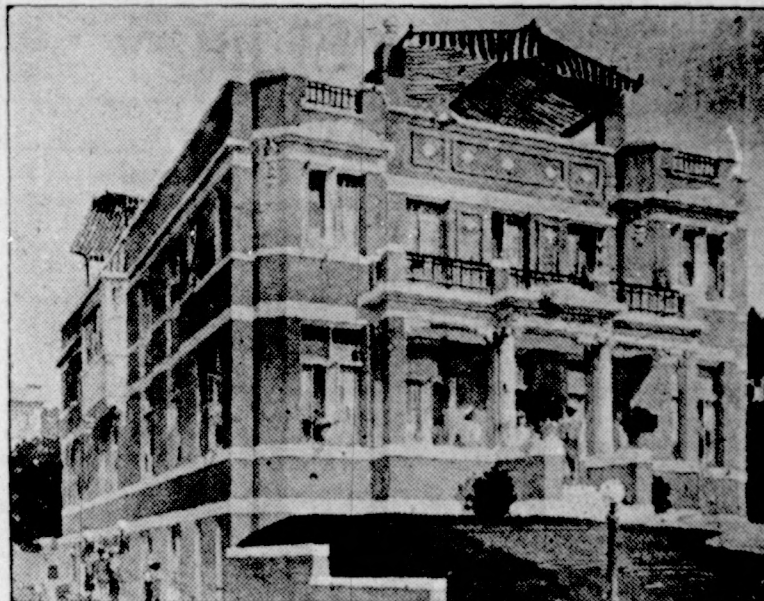
Paul accepted the ministry thrust upon him and preached Jesus. Jesus for the remission of sin (Eph. 1:7, "In whom we have redemption through His blood even the forgiveness of sins."

Again are we brought back to that which remits sins, that which alone can pardon, cleans and relieve. (Heb. 9:23, "Without shedding of blood there is no remission (sin understood). Rom. 3:24-25, "Being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith, in his blood, to declare His righteousness for the remission of sins that are passed, through the forbearance of God." Again, Heb. 10:4, "For it is not possible that the blood of bulls and goats take away sins. Verse 12, "But this man after he had offered one sacrifice for sin forever sat down on the right hand of God," and in verse 18, "Where remission of these is there is no more offering for sins." It is clear that nothing short of blood ever did or ever will remit sin. Then if the contention that Peter was the first pope be true and all his successors received of him power to remit sin, then must Peter need have offered himself and shed his blood, and each of those likewise on whom his mantle has fallen must shed their lives' blood to remit the sins of their people.

Now last, but by no means least, we must consider the retention of sins, the binding of the iniquitous life and souls of the unbelieving. Retain, says Webster, to continue to hold; to keep in possession (to keep, to continue is out of date, meaning of the term, and no doubt expresses the thought of the text). The Twentieth Century Testament reads like this, "If you forgive any one's sins, they are forgiven them; and if you do not forgive them, they are not forgiven." This makes plain to my mind that those whose sins are not forgiven are not remitted, are retained or continued.

It has been clearly shown that only through Jesus Christ and His shed blood can any sins be remitted. Since all are sinners by nature and all have sinned and come short, we must confess that the existing sins leave the non-believer and non-receiver bound and with his sins retained.

Paul says in Rom. 1:16 that "the gospel is the power of God unto salvation to every one that believeth. And in I Cor, "That it is through the foolishness of preaching. He further exhorts Timothy to preach the word. II Cor. 2:14-17 clarifies the situation, "Now thanks be to God, which always causes us to triumph in Christ, and maketh manifest the savor of Christ, in them that are saved, and in them that perish; to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not many, which corrupt the word of God; but as of sincerity but as of



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And to me, my brethren, the awful responsibility comes as a great weight knowing the keys of the kingdom of heaven are being turned in the lock opening to some the glories

of the land of Beulah and closing in on others the doors of eternal night. But the responsibility which rests on you and me is to use the keys as God chooses that we may. Then after all you have condemned no one to eternal death nor chosen any to life; but it is God who worketh all things through us.

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**PAUL AT THESSALONICA AND BAREA.**

Acts 17:1-15.

Introduction.

The next morning after the remarkable experience of Paul and the jailer, the magistrates sent the sergeants to order the prisoners released, but Paul knew the Roman law, and promptly refused to be thus dismissed. He simply claimed the rights guaranteed to a Roman citizen. When the sergeants reported the conduct of Paul to the magistrates, they were confused, and immediately got busy themselves to let go the prisoners.

On being released, the apostles followed the Master's instruction to leave the city, which had persecuted them and flee to another. But they had staid in Philippi long enough to establish a church in that proud Roman city. (See II Thessalonians, chapter 2.)

Lesson Teachings.

Paul in the Synagogue.—We have a good practical lesson, for days, when we are from home. It is true, Paul was a preacher, and was seeking chances to teach the people along lines which were so burning in his soul, but is all the religious enthusiasm to be relegated to the preachers? One of the greatest disasters to the work across the ages, perhaps, is the indifference of the laity. I do believe that if every child of God on earth today were as zealous for the welfare of God's kingdom as was St. Paul, the world would sure enough be evangelized in a short time. But note the book which Paul used. He reasoned out of the Scriptures. He did not carry with him some man's commentary, but one of the Scriptures, he took his starting point. But note the substance of his discourses. Opening and alleging. He was capable in argument, and here he seems to have brought to bear all his powers to elucidate his subject, and he set it forth with all clearness. One reason of this was, he knew his subject. Teacher, do you know the meaning of the subject you are trying to set forth today? To have merely stated that Christ suffered and rose from the dead was not enough. He assured them that it was necessary. And I imagine that Paul, talking to Jews, found no trouble in calling their attention to the prophecies relating to the claims he was making. And when he had brought to bear his Scripture proofs, the Greeks being used to logical discourse, accepted them as final, but the Jews being full of prejudice at once rejected them. Clear thinking is mighty good at all times, but what a glorious thing it is to see a highly educated man thoroughly devout. Education and religion should go hand in hand.

The Effect on the Jews.—When prejudice blinds one to a truth which is being taught, envy and jealousy at once follow. The dog-in-the-manger spirit is not applicable alone to the

every-day affairs of life, even its spirit enters every phase of life. And so it made those Jews furiously mad when they saw the Greeks and the leading women accepting the teaching which Paul was delivering. But note the class of men who were brought into commission to arrest Paul. The baser sort. How often do we hear in this day that some man has more influence than all the sermons delivered in the entire city. Now I do not accept such stuff. It is through preaching that God has chosen to convert the world. Men do have influence for good oftentimes even not claiming any connection with God in their conduct, but if their work is truth, will not God bless it, even if the man concerned is of the world? But to say that there is any way of propagating the word of God or of evangelizing the world other than through the preached word is a mistake of the grossest kind. Another thing is notable, to what extremes prejudice will go. If there was one thing that a Jew hated it was Caesar. Yet in their extremity, the Jews wear ardent for preserving inviolate the authority of Caesar. The Roman authorities must be interested at any price. In their desperation, they arrested others along with Jason whom they accused as alling Paul.

The Apostles at Berea.—While the apostles remained in Thessalonica, a church was established, but the persecution became so intense that the only safety for Paul and Silas was to leave the city. They were assisted in this by their friends. It is probable that Timothy remained behind, in as much as he was young and possibly had taken no prominent part in the work of establishing the church. Paul as usual went into the synagogue and had wonderful success. These people had open hearts for the truth of the gospel. They were more noble than the people of Thessalonica. Paul used the Scriptures, and succeeded in creating an interest in them on the part of the congregations, for it is stated that they searched the Scriptures daily, whether those things were so. The result was that many of them believed. Nothing like a clear understanding of the word of God for persuading men to believe.

Again Persecuted.—Not satisfied with having run out of their own town these men of God, the Jews of Thessalonica on hearing of the success of Paul in Berea, came down and created a great stir. It does seem that the spirit of persecution is not satisfied so long as there is any vestige of opposition left. What method they used is not stated, but it is probable that they again created a fear that they were trying to undermine the Roman government, as they so successfully done at Thessalonica.

Paul Sent to Athens.—It seems that the apostles had no definite plan, further than to escape from Berea. Silas and Timothy were left behind while Paul went his way, to

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Athens, either by land or by sea, but possibly by sea. It were well if the teachers would keep clearly before the pupils minds that the period of Paul's life which we are now studying was the time of seed sowing, and as it was hard to be persecuted as Paul was, yet God turned it to good results, for after Paul had established a church, it was more than the Jews were able to do destroy it and then going elsewhere, Paul planted another.

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(Continued from page 11)

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We give below a table showing the results of investigations made in the Sunday School Board's teacher training office, where all records are kept. All other teacher training awards are passed by, except blue seal diplomas, which indicate the completion of the eight books in the Convention Normal Course. We rank as cities all communities having a population of 10,000 or more, counting as town and country all communities having fewer than 10,000 people.

The showing of date, May 1, is as follows:

State—	Town and City	Country	Total
Alabama	120	104	224
Arkansas	10	39	49
Florida	3	28	31
Georgia	86	130	216
Illinois	4	21	25
Kentucky	236	282	518
Louisiana	44	70	114
Maryland	4	0	4
Mississippi	29	146	175
Missouri	29	71	100
N. Carolina	29	83	112
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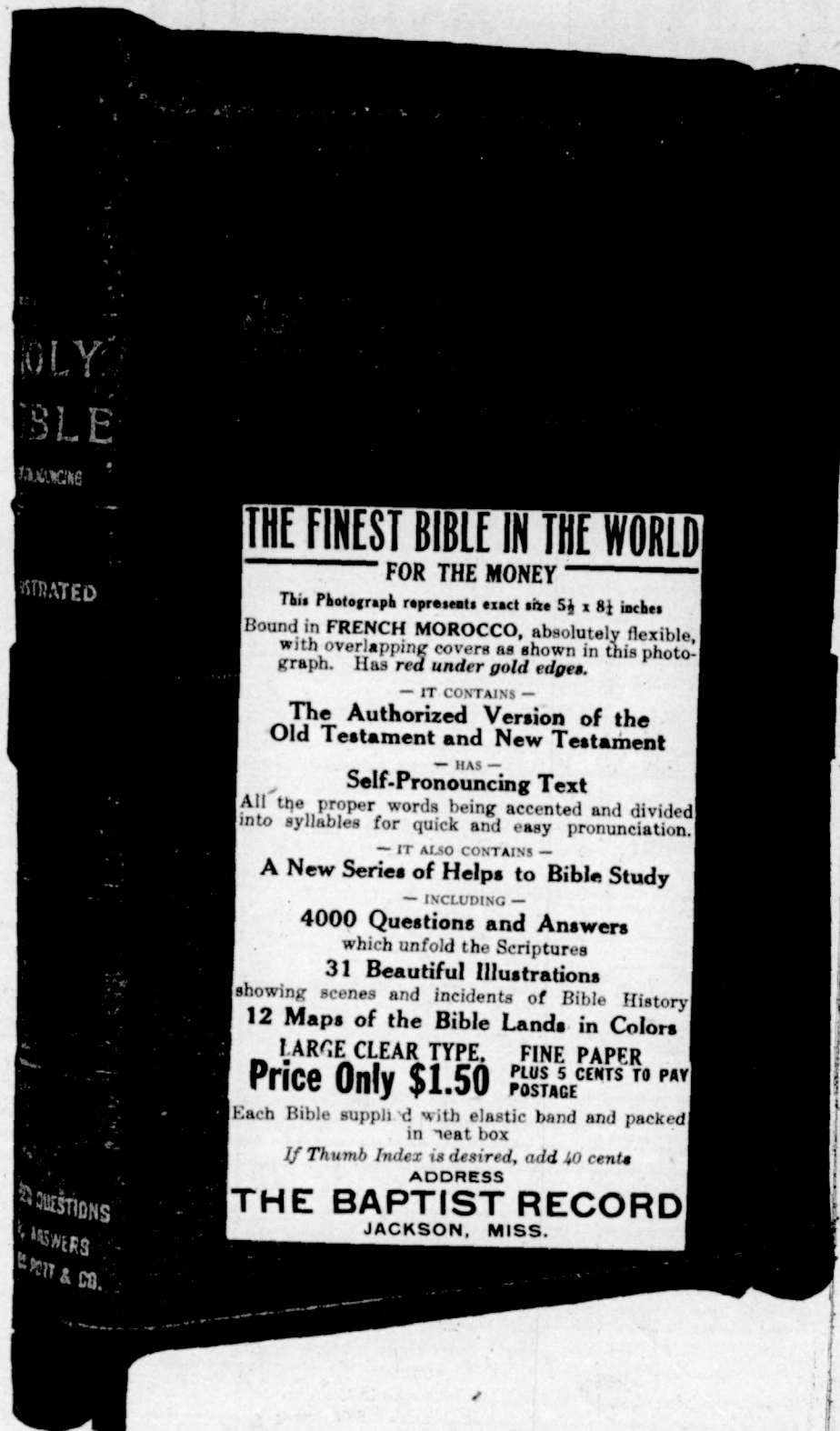
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